



	Candles	Mincha	DafYomi	Shiur	פרשת: ואתחנן סוק"ש
Friday	7:41	6:45/7:45			9:32
Shabbos		1:45/7:36	6:45	7:25	9:00 9:32
Sunday		7:50	8:10		8:00 9:33

## IMPORTANCE OF ....

The *Gemara* (*Berachos* 54b) states that **המאריך בתפילתו** – one who lengthens his *davening*, **מאריך לו ימיו ושנותיו** – his days and years will be lengthened. The *Shulchan Aruch* (אור"ח 53:11) notes that as a general rule, it is not good if the *Shliach Tzibur* lengthens his *Tefilah*, unless the *Tzibur* wants him to (*Be'er Heitev* 53:16), and he should certainly not do so to show off his voice. The *Magen Avrohom* (אור"ח 124:14) adds that if a *Chazan* sings a *Nigun* for too long, it constitutes a *Hefsek*, though conceding that a *Nigun* is appropriate for *Kohanim* during *duchaning*. What might constitute "too long"? The *Shevet HaLevi* (אור"ח 5:16) analyzes the *Magen Avrohom*, pointing out that a *Nigun* without words would not be a *Hefsek*, and if in the middle of a *Tefilah* or *brocho*, would be permitted even **לכתחילה** to enhance the *Tefilah*. The *Magen Avrohom* was concerned with the end of a *Tefilah* such as *Kadish*, where the *Chazan* spends too much time singing **ואמרו אמן**, which is not a praise or request, but simply the *Chazan's* urging to the *Tzibur* that they say *Amein*. As such, lengthening those words would appear like a *Hefsek* and should be discouraged. The *Minchas Yitzchok* (7:9) maintains that a *Nigun* might be acceptable during a *Tefilah* or *brocho*, but one would not be permitted to sing (or hum?) a *Nigun* after completing the *brocho*, but before the act itself. For example, after saying *Hamozi* and before eating bread, singing a *Nigun* would be a *Hefsek*. The *Shevet HaLevi* would argue that without words, it is no *Hefsek*. Why is singing permitted at all, and why would not sounds like "oyoyoy" or "mamama" to accompany the *Nigun* be a *Hefsek*? The *Baal HaTurim* notes that **ואתחנן** is equal in *Gematriya* to **שירה**, and that Moshe sang before Hashem in order that his *Tefilos* should be accepted. As such, it may be akin to the *Halacha* (אור"ח 167) which permits one to say things after saying *HaMotzi*, if they are necessary for the *Seudah*, such as "bring the salt". Such a statement is part of *HaMotzi*, and not an interruption. Enhancing a *Tefilah* with a *Nigun* also incorporates the *Nigun* into the *Tefilah*, which is essentially **עבודה שבלב**, and where the *Nigun* plucks at those very same strings.

## QUESTION OF THE WEEK:

Why, among the **נהי' שהכל** does **ברכות הנהנין** have the word **נהי'** instead of a form of **בורא** like the others (e.g. **ברא בדברו**) ?

## ANSWER TO LAST WEEK:

(What verbal promise is prohibited on *Tisha B'Av*?)

The *Hisorerus Teshuva* (3:31) rules that since one may not greet someone (**שאלת שלום**) on *Tisha B'Av* nor give a gift at a *Bris* etc..., one may also not promise to give a gift after *Tisha B'Av*, as this too constitutes **שאלת שלום**.

## DIN'S CORNER:

If one has ten men in his house and is tempted to turn them into a *minyán* and *daven* a *Tefilah*, he should not do so, but rather should go to Shul and *daven*, especially since by doing so, he will increase the **ברב עם הדרת מלך**. Even a *Tzibur* full of sinners is better than no *Tzibur*. (*Be'er Heitev* 90:11)

## DID YOU KNOW THAT ....

The *Mishna* (*Sanhedrin* 90a) states that all Jews have a portion in *Olam HaBa*, and then continues, ... **ואלו שאין להם חלק** (and these do not have a portion), listing an *Apikores*, those who deny that *Torah* is divine, that the *Torah* mandates *Techias HaMeisim* etc.. The *Mishna* began by saying ALL Jews have a portion, and then seemingly contradicts that by listing those who don't. R' Akiva Eiger points out how *Tosafos* (*Sotah* 5a) lists many others whose behavior causes them to lose their *Olam HaBa*, such as those who lend for interest, those who are arrogant, those who are uneducated (**עמי הארץ**) unless they benefit *Talmidei Chachomim*, **ע"ש**. Why are these and others like them not listed in the *Mishna*? The *Gemara* (*Sanhedrin* 90a) explains that the measure of judgment employed by Hashem is that of **מדה כנגד מדה**, and that those listed in the *Mishna*, having denied the authenticity and authority of the *Torah*, are themselves to be denied its benefits, thus forfeiting *Techias HaMeisim* and *Olam HaBa*. As such, how would one explain the loss of *Olam HaBa* for the various sinners listed in *Tosafos* and elsewhere, who have not denied it? The *Rambam* (*Peirush HaMishnayos* – end of *Berachos*) *darshans* the *Posuk*: **עת לעשות לד' הפרו תורתך** to mean that when Hashem decides that it is time for someone to be punished, He causes him to stumble and transgress, and be deserving of judgment. The *Divrei Yatziv* (יר"ד 50) suggests that the same is true of those sins listed in *Tosafos*, that one who (e.g.) lends with interest deserves to lose his *Olam HaBa*, and will therefore stumble and become an *Apikores* or deny the *Torah*, placing him in the group of people that the *Rambam* (*Mamrim* 3:2) calls **אינם בכלל ישראל**. [By the same token, all other comparisons made by *Chazal* follow the same rationale. One who gets angry is deemed an idolater because *Chazal* have assessed the probability of **עבירה גוררת עבירה** leading from anger to idolatry.] However, it is quite possible for *mitzvos* that one does to block that progression, but only if they are from those *mitzvos* that **הקרו קיימת לעולם הבא**. Otherwise, *mitzvos* only protect for the moment, and as *Rashi* explains on the *Posuk*: **ומשלם לשנאיו אל פניו להאבידו** – Hashem pays up the *mitzvah* reward to sinners in their lifetime to wipe out their *Olam HaBa*.

## A Lesson Can Be Learned From:

The Ropshitzer Rebbetzin was an intelligent, educated woman who was not at all reluctant to challenge her husband in matters of *Halacha* or *Chasidus*. One day, she asked him to explain the meaning of the daily *brocho*: **שלא עשני אשה**, where men bless Hashem for not having been created as women. What disturbed her particularly was the notion that that there were many ignorant, boorish men who had no knowledge of the *Torah*, but who apparently were given the opportunity each day when saying this *brocho* to arrogantly claim that they were "better" than women, all women, even a woman such as she, who was so obviously on a higher spiritual and educational level than they. The Ropshitzer assured her that she needn't feel inferior to any of these men by virtue of this *brocho*. When each man says **שלא עשני אשה** in the morning, the woman he is referring to as the object of his gratitude is none other than his own wife. While he may feel somewhat superior to her when uttering those words, upon further introspection he will realize that he is offering thanks for not having been the wife, with a spouse such as he.

**P.S.** Sholosh Seudos sponsored by the Werchberger family.

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לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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